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We may be permitted to state that the views of our contributors and correspondents do not necessarily reflect the policy of the Wednesday Review.

EDITORIAL NOTES.

'Clear your mind of cant, Sirs,' is the usual exhortation to pious folks of the Pecksniffian brand. 'Clear your mind of cobwebs' will be a more suitable exhortation to political Pecksnifts who are the direct creation of the Montagu-Chelmsford scheme of reform. A host of them are abroad now and the one panacea which they would prescribe for all ills which this unhappy country may suffer from is the Montagu-Chelmsford scheme. Mental cob-webs have seriously interfered with a proper apprehension by them of the Indian situation. Whether they have understood the details of the scheme or not they have learnt, all of them, to cry in chorus, let us have the scheme, the whole scheme and nothing but the scheme. Perhaps, a few of them less fanaticial than the others want some scheme of reform or other, though not the Montagu-Chelmsford variety, lest India should be precipitated into a cataclysm by any delay in the granting of reforms. For all this muddled thinking, cob-webs are certainly responsible. There is a family likeness among the comments of the British Press on the Satyagraha distrubances, rather on what Mr. Montagu has chosen to tell them about the tragic happenings at Amristar, Delhi and other centres. They harp on the same string, that reforms must be introduced before the present session of the Parliament is over.

The London *Times* is of the view that by delaying the reforms the Government will be breaking their word to the Indian people. Which people the *Times* has in its mind we do not know. If our contemporary means the vast population of this country living in the villages and in towns pursuing peaceful occupations, they know nothing of the reforms over which so much fuss is being made, and all the reform which they are after is a little more peace under the British Raj and a little more to eat. Those who clamour and agitate for reforms, whatever they may be, form hardly one per cent of the people of India and they don't count. On that score the *Times* may feel easy. The *Westminster Gazette* and other papers write in a similar strain. They point to the precedent of the Minto-Morley reforms which were introduced in spite of anarchical outbursts in Bengal and elsewhere and call upon the British Cabinet to push on with the reform scheme undeterred by the Satyagraha disturbances. We shall not discuss here the merits of the advice given by these zealous reformers. Only we should ask them to be strictly logical in their advice. If as they say, the Satyagraha disturbances are not due to any feeling

of disappointment as regards reforms, where is the logic in the contention that if a reform bill is not forthwith introduced into Parliament it will intensify discontent in India? It has been admitted that the Satyagraha riots do not signify anything in particular. The head of the movement has declared that it was directed solely against the Rowlatt legislation and it will end if the legislation is rescinded. So that it has nothing to do with the reforms. Even if the Montagu-Chelmsford scheme is passed by Parliament, the Satyagraha movement will be kept up so long as the Rowlatt Act is retained on the statute-book. Mr. Gandhi has confessed that he did not foresee the excesses to which his movement has led and it is given out freely that Bolshevism from abroad has very much to do with the disturbances. It stands to reason, therefore, that if the reforms are not passed in Parliament forthwith, it will not deepen discontent in India.

Now, what are the facts of the situation, and what is the analogy to the Minto-Morley scheme of reform? No doubt, it was pushed on with, in spite of the circumstance that there was anarchy in Bengal and Lord Minto himself was the object of an anarchical outrage. But it should be remembered, that the period of gestation of the Minto-Morley scheme was well over seven years while Mr. Montagu and Lord Chelmsford hatched their scheme in about seven weeks. From the moment Mr. Montagu landed in India, there has been an unseemly precipitancy in regard to the introduction of far-reaching changes in the administration. It has been taken for granted, on what grounds we wonder, that the administrative machinery in India should be radically altered and the responsibilities of government must pass over to the hands of political adventurers and amateurs. This was, perhaps, the first impression created in Mr. Montagu on his coming to India. Then it was merely a question of manufacturing a brand new scheme of reform without the least thought as to the practicability and wisdom of the changes proposed. Having perfected a scheme to their satisfaction Mr. Montagu and Lord Chelmsford have been canvassing support for the particular brand of reform, in a way which only suggests a reforming zeal and not any far-sighted statesmanship. We are not against reform. A progressive system of administration requires adjustments and readjustments almost constantly and no responsible Indian will say that the administrative machinery of India has attained perfection and there is no need to improve it. But adjustment to changes made steadily and cautiously is entirely different from overhauling the machine without a thought about the actual requirements of the situation. If it is admitted, as we are glad to see it has been, that the present disturbances in the Panjaub have nothing to do with reforms, we should only ask those who are anxious to introduce reforms in the administration to consider the question on its own merits without importing into it any adventitious circumstance.

We are not of those who love to work the exodus stunt to death and are not happy unless there be at least one meeting of protest against it in the year. For aught we know, a sojourn at the hill-tops has a bracing effect on the minds and the bodies of hard-worked officials and we shall not grudge them the luxury, especially as we are told that it conduces to the greater efficiency of their work, that is, if they are not distracted by the social frivolities incidental to life there. The sojourners on the hills are not all officials and there is a pretty large population of holiday-makers with whom the officials are in danger of getting mixed up, with small chances of extrication. If the officials have enough strength of mind to withstand the temptations that may beset their path at the summer capitals, a few months' stay on the hills will contribute to a more efficient administration. It is on this ground, if not on any other, we are disposed to justify the exodus, though we should think that six months in the year is a trifle too long a period and it may be cut down to three with great advantage. But that is a detail. Making all allowance for the need of a cool climate for hard-working officials for some months in the year, we should like to point out that under exceptional circumstances, the various Governments, Local and Supreme, will be well-advised to remain at their head-quarters, so as to be in constant and actual touch with the situation on the plains. For instance, at times like this when the country is agitated over the *Satyagraha* disturbances, the presence of the Governments at their respective head-quarters will be reassuring to the public mind and the people will feel assured that lawlessness will be dealt with promptly and effectively by the authorities. If the Viceroy had remained at Delhi and Lord Ronaldshay at Calcutta, for some time longer, it would have had a more efficacious effect on the situation. Of course, their going away as usual to their summer capitals may show that they are not anxious of the situation and they are confident that nothing untoward will be allowed to happen. But it would have been very much better if they had postponed the exodus by a few weeks and continued in the midst of the people. At such critical times, their presence is really necessary and no harm will come to them if they were not quite so punctual with the exodus.

Two events have occurred recently which deserve chronicling. Hardyal has extended his

patronage to the British Empire and withdrawn it in that measure from the Germans. Like Goldsmith's traveller, it has taken him some time to find out that his search for an ideal government has been in vain, and he had better stick to the British. Hardyal's political career has been romantic in the extreme. From a British Indian subject, he bloomed into an agent of Germany to foment trouble in India and he is now a convert back again to British citizenship, at any rate, he says so in his article to the *New Statesman.* Of course, if he had continued as the Kaiser's ally no harm would have befallen the British Empire, nor would his change of political faith add to its strength. But some people who take to the platform as the duck to water have been at great pains to proclaim the fact of Hardyal's conversion to all the world and would regard it as a big certificate to the British Government. No sense of proportion is shown in their allusions to the event. Hardyal figures largely in the Rowlatt Committee's Report. We get an excellent idea of his activities against British rule from the Report. Hardyal left Panjab in 1911 and went to San Francisco 'imbued with passionate Anglo-phobia and determined to inspire with his own spirit as many as possible of his fellow-countrymen, and addressed meetings at various places in the United States and organised associations to destroy British rule in India.' The United States proving too hot for him Hardyal betook himself to Switzerland and subsequently found his haven at Berlin. And now be proclaims in the *New Statesman* his change of faith. 'It is the part of wisdom for us not to tempt Fate' says this contrite convert 'but to stay under the protection of the British fleet and army in our quiet sunny home of Hindustan and to make the best of our position in the Empire. We are not equipped for the deadly rivalries and fierce struggles of this age of Iron-imperialism. Others will not leave us alone, if we once lose the shelter of the name and aegis of Great Britain.' Wise words these, no doubt but the conversion has been rather too sudden. We should like to place him on probation for a period, before we may be inclined to take him at his word.

Mrs. Besant has created equal sensation. Her change of political faith has been as rapid, though not altogether unexpected. But, indeed, her case is quite different from that of Hardyal. She has never spoken ill of the British Empire. She has all along stood for its integrity, with India in the enjoyment of complete self-government. We believe we have correctly interpreted her political creed. The change is only as regards details, which is sufficiently interesting and suggestive to attract notice. From holding the view that it is open to any British Indian to have a letter severely condemning British rule conveyed secretly to the President of the United States, to holding up to scorn the proposal of a Congress Committee to address a letter to the President of the Peace Conference claiming self-government for India as an unconstitutional act, is a mighty big jump, and Mrs. Besant has taken it. When the War Conference met at Delhi she had nothing but praise for those who insisted upon obtaining a pledge from the British Government that India would be granted Home Rule before they would care to co-operate in the successful prosecution of the war. She was also of the view when the Viceroy merely threw a hint that during the pendency of the war all political agitation should be suspended that it was an unthinkable proposition. To-day she has veered round and says that no criticism of the Government should be indulged in when they are face to face with a difficult situation. Again, when Mr. Gandhi started his campaign of passive resistance, Mrs. Besant first said that passive resistance was to be deprecated but she changed her mind almost immediately and attempted to run a campaign on her own account, with a little modification. She has changed again and she now condemns passive resistance as anarchistic. The offshoot of all these changes and transformations is that Mrs. Besant feels, as she has herself said, lonely and deserted by her quondum friends and followers. Some poet has sung that the most beautiful picture conceivable is a lovely woman on a lonely spot. We suppose it may be said in reference to Mrs. Besant's present position, that the most pathetic picture conceivable is a lonely woman on a lovely spo t such as Adyar.

In their Order on the proposals of the Surgeon-General for the extension and improvement of medical education in this Presidency the Madras Government give a general outline of what they intend to do in the matter. At the outset they have expressed their difference from the opinion of the Surgeon-General that a single Medical College at Madras would meet all requirements. They believe that provision should be made for the training of medical students in as many centres as possible. A number of students may be taken on training at hospitals at district head-quarters as they have been taken over by the Government, but for a steady and organised spread of medical education in the province it will not be enough to train students here and there. The first requisite is to open at least three or four medical schools well-equipped so as to give nearly all the training that may be obtained now at the Madras Medical College. The Government at present do not propose to open schools except one at Vizagapatam. There is one at Tanjore and we cannot therefore say that with these Schools there will be any appreciable extension of medical education.

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THE POSSIBILITIES OF INDIAN COTTON.

THE Cotton Committee's report is of great value to India and the suggestions which the Committee offers for the improvement of Indian cotton are such as must commend themselves to the Government and those who are interested in the development of an industry which will add considerably to the material wealth of the country. The Committee is rightly of the view that the problem of cotton production must be treated as an organic whole. 'It is of little avail' says the Committee, 'if the Agricultural Department evolves pure or improved strains of cotton, increases the outturn by the introduction of improvements in agricultural practices and ensures cleaner methods of picking or if the Irrigation Department provides facilities for the extension of the cultivation of cotton, unless the cotton produced is marketed in a condition which enables it to secure its proper price and unless the cotton trade pays that price for it.' In other words, the State, the cotton grower and the manufacturer must co-operate in building up the industry. Hitherto it must be admitted that efforts for the improvement of cotton have been almost solely directed by the State Department and it is not therefore possible to appraise the commercial possibilities of it. As a fact, the cultivating ryot is under the notion that improved methods and larger out-turn are possible only with the Government who have no end of money to spend on such purposes. But he is not convinced of them as a business proposition and small blame to him for that. It is only in selected areas by experiments covering a pretty long period the Department has been able to modify that notion and induce the ryot to try cotton on his holding as a more lucrative crop than any cereal or paddy. But the average ryot is yet to be converted to that view and that perhaps explains why in spite of costly and steady efforts by the Government Department the cultivation of cotton has not been taken up on any extensive scale. Even in places which are recognised as cotton tracts it is hard work to induce the ryots to grow only pure strains and market their cotton to their best advantage. The one great difficulty is to keep cotton from adulteration. The Department has been trying its best to teach the ryot the advantage of placing on the market only cotton of the highest standard and thus earning a reputation for Indian cotton. For a small immediate gain the ryot can hardly restrain himself from mixing up the better quality of cotton with inferior varieties without realising that by so doing it considerably helps in detracting from the value of Indian cotton. It is therefore necessary not only for the State to continue its efforts at improvement of cotton but also co-ordinate them with those of the cultivator and the manufacturer There is no doubt that the possibilities of Indian cotton are immense. Next to the United States India is the largest producer of cotton. It must be noted here that the out-turn of cotton in America has been steadily diminishing. From 15 million bales a year before the war, the American produce has steadily declined and this year the estimate stands at 12½ millions. While India is capable of supplying not only its normal crop but also the deficiency in the American crop it is important to note the striking differences in the out-turn per acre. Egypt is able to give 450 lbs. of lint per acre and the United States 200 lbs, while the figure for India is only 85. And again it is estimated by the Committee that Indian cotton loses about 10 per cent more in the blow-room than American or Egyptian so reducing the real average yield to about 76 lbs. per acre. There is no reason why we should not approximate to the American figure if not to the Egyptian, for a beginning. The Committee suggests the constitution of a strong central committee with the Agricultural Adviser to the Government as the President. The Central Committee is to be assisted by provincial committees who will be charged with the duty of studying the conditions of cotton-growing in their respective provinces, the facilities for the marketing of the crop and other details. If as the Government have already proposed there should be provincial boards of agriculture they may be entrusted with this task also which will obviate the necessity of forming separate committees for cotton. There can be no doubt that the cotton committees will have their work cut out for them, but it is difficult to get men with enough interest and knowledge to serve on both the bodies in a province. However, if men be available it will certainly be advantageous to have cotton committees specially organised While such a committee is necessary and we also admit the necessity of strengthening the staff of the Department by the addition of Deputy Directors as is suggested for Madras, we would urge on the Government the need of appointing a good number of Inspectors and Demonstrators with a practical knowledge of cotton-growing and fully trained in improved methods of cultivation at the various experimental farms, who should be asked to be on constant tour among the likely parts of the country to instruct the ryots in up-to-date methods of cultivation and induce them to grow cotton on a commercial scale.

KALIDAS *vs.* SHAKSPERE.

By Principal N. S. Adhikari, B. A. (Hons.)

It would be needless to repeat the conviction of the civilised people that Shakspere is, if not *the* dramatist-leader of the world, at least one of them. Surely, there appears no reason why he should not be reckoned as such. The author of the dramas styled aa Shakspere's, has evinced a superiority of genius unparalleled in the annals of the dramatic literature of England, save in the precocious purple patches of Marlowe.

We claim a similar position for Kalidas. Among the galaxy of Indian luminaries that shed their lustre over the pages of Indian Drama, Kalidas stands out in distinct outlines. However brilliant the neighbouring stars be, however charming be the characteristic light with which each one shines, the lustre of Kalidas is as soft yet as brilliant, as mellifluous yet as enrapturing as that of Vesper which we enjoy some summer evening.

Such being the position of these two great poets, it would be worth our while to compare them as Dramatic Artists.

Let us consider Shakspere first. The first point to be noted about him is that Shakspere unfolds the inner workings of the mind gradually. The oscillations of a person, or the vigour of his actions, the firmness of purpose in spite of evident reasons for its abandonment or the extremity of langour,—all betoken the inner workings of the mind of the actor; and in such respects more can be gleaned from what an actor (dramatis personae) does or refuses to do than what is said by Shakspere himself. Hamlet has every reason to kill the murderous uncle who is guilty of (i) incest; (ii) wilfully and intentionally murdering Hamlet senior; (iii) misappropriating the Crown of Denmark; and as involved in the last, (iv) breach of trust. These various reasons are, even singly, in such rough times as Shakspere has chosen to portray of Denmark, sufficient to call for the murder of the misdoer; and the cumulative and concentric force of all these reasons is surely very great; and Hamlet rightly determines to kill his uncle.

But then why does he not kill? Are there any indications *given by Shakspere* that the mind of Hamlet is filled with compunctions? There are none that are definite; however, though Shakspere is reticent on the matter Hamlet is expressive. His madness, whatever be the psychological or dramatic advantage thereof, whether it was feigned or real, was an index of the mental disquietitude of the man. Hamlet was so torn by his mental struggles that he was *as if* mad, if not *actually* mad; and from this madness how much can we infer of the internal struggles of his mind, that must have led to it as a consequence?

Another noteworthy point is, in his Tragedies, a constantly used device of appealing to the emotions of the audience by taking hold of the Blood-and-Terror element on the stage. In Hamlet as in Macbeth, in Antony and Cleopatra as in Othello, as the drama draws to a close, the Blood-and-Terror element comes in. In fact, in his Tragedies, there is a skilful preparation of converging scenes towards, and the final act is full of this element. In Hamlet for example, the various lines—the incest and the madness of Hamlet, the murder of Hamlet Senior and of the Wise Polonius, and the duel between Laertes and Hamlet—are brought to focus in the death of the principal actors. In Antony and Cleopatra, similarly, the marriage of Antony with Octavia, the indifference of Antony to his wife and his love to the Queen of Egypt, the rivalry between Caesar and Antony—these are but the channels of the denouement and the final act,—the fight, the defeat, and the death of Antony and of Cleopatra.

But this is not a good device. To appeal to the lower side of man, to appeal to a sense of death in order to have effect, is not or should not be the way of a gifted author. The true tragedy does not seem to us to lie in death; but it lies in mental torture; it lies in the deep struggles of the mind oscillating between the performance of an act and its nonperformance; it lies in the intense repentence shown by the sinner; it lies in the deep mortification with which the ambitious builder of hopes sees the downfall of his great ambitions; it would lie, for example, in the pangs of a Napoleon viewing the dismemberment of the empire he had wished to set up; it would consist in the pain with which an Aurengzeb would see that the vast army which he marshalled out from the capital of India to the plateau of the Deccan, was of no use in successfully dismantling the Mahratta Power. Herein would lie the tragedy. The mental struggle and repentence, the pain and the misery, and the destruction of hopes and empires—these are tragic. An appeal to Murder-and-Death is merely an appeal to the sense that recoils from horrible and repulsive scenes.

But a defence may be pleaded; The plots are such that Shakspere had no go but to bring in Murder-and-Death element. Hamlet and Antony and Cleopatra were taken from histories or legends and therefore could not be changed in their important details: This defence rather goes against him; for Shakspere was attracted by these plots because there were some glaring points therein; and what was more glaring than the last point—death? His selection of them for this point does not redound to his credit.

But there may be another defence: the Shaksperean audience wanted such things-death, murder and battles. I am inclined to admit this defence; but it does not bring credit to the dramatist that he should succumb to the passing freaks of an uncritical audience. Could he not have found any other means to satisfy them?

A third thing is unjust Justice in some of his works; the justice of which I talk is neither poetic justice nor justice absolute. I do not mean the justice which *Shakspere* gives his characters, but that which some of his *characters* give to fellow-characters in the same play in subordination to the greater justice of Shakspere. Thus for instance the justice administered by Portia in the Venetian Court is the justice of one character to another in

subordination to the superior poetic justice of Shakspere which consists in Bassanio getting Portia, Antonio retrieving his fortunes and the like. The distinction is subtle yet real; and it is the former the dispensation of which is unjust. Let us see.

Was the bond given to Shylock legal? Would not the fulfilment of the bond amount to culpable homicide at least? Admitting that the bond was legal—Portia admitted it—was it not sacred? Even Portia herself could not contend against this. If it was both legal and sacred, how was Shylock guilty of killing Antonio if he required a fulfilment of the bond? Portia warned Shylock against a drop of blood being shed for that was not mentioned in the bond; was it then mentioned in the bond that blood should *not* be shed? She could as well have alleged that Shylock could not use any knife or any cutting instrument for there was no express mention of that in the bond. On the other hand silence on this point implied that Shylock could or was allowed to shed blood; for the flesh was to be abstracted from the person of Antonio alive not dead; and in the *Course of nature* blood would flow out; just as cutting knife was implied in the act of cutting (which the bond allowed) so the flowing-out of blood was implied in the cutting of the flesh of Antonio (which too was allowed by the bond). If such was the case, if the flesh was to be taken from Antonio (alive; for when the life is gone, it is not Antonio but the *corpse* of Antonio), and if in the course of nature blood would flow out, how was Portia justified in saying that as she did not find any mention of blood being allowed to flow, Shylock would put himself out of the law. She could not, in fair justice, have pressed on him a point for which she found no mention either for or against, in the bond, and which could happen in the course of nature.

Again she said that according to the bond Shylock was entitled to one pound of flesh; and if the flesh was less or more, even by the weight of a hair, Shylock should lose his life. Did she, when she contended that point, find in this clause that the flesh was to be cut in *one* stroke? I do not know if Portia found any mention like that; at least I don't; and I believe she did not find too. How could she bring this point? The point was to cut one pound of flesh *i.e.* the flesh cut or to be cut was to be neither more nor less; but no mention was made whether it was to be cut in one, two or more strokes. Not only was this point not mentioned in the bond but it was impossible. Could even Portia have taken one pound of grain, neither more nor less, by once plunging her hand in a heap of grain? In fact could any? She was thus not justified in asking Shylock to do a thing which was not mentioned in the bond and which was evidently impossible.

To me it appears that the justice dealt out by her is wrong—diabolically warped. We all appreciate the high motives which had prompted her to give this justice; but nonetheless we must confess that it was distortedly unfair. We appreciate that she wished to save a human life that had altruistically wrecked itself and yet we cannot be blind to the fact that her dispensation was awfully unjust. We understand that she was hedged in by the terms of the bond which was sacred on one side and the safety of an innocent merchant about to suffer for a kind act, on the other; and that there was no possible course for her to save Antonio. We admit all this, and yet the fact remains that it was not fair justice that she gave in the court at Venice.

Again Shakspere's ideal of womanhood seems to change; he does not seem to hold to any one type of ideal; at one time we seem to think it is frisky womanhood, at another, it is dignified simplicity; now emotional woman; then the intellectual; If we read all his plays connectedly, this feeling grows upon us and we begin to think that the ideal of Shakspere was possibly too below human experience which, as it changed, necessitated a corresponding change in his ideals.

Now we go to Kalidas. He too makes us infer from outward visible effects their inner mental causes. Sakuntala is refused a home in the Court Scene, and though much is said by the king husband, much more is to be inferred by the reader about the mental working of Dushyanta. The ostensible reason of Dushyanta's refusal of the acceptance of the beautiful Sakuntala is the absence of any remembrance of the alleged marriage; but the real ones lie in the purity of his mind, his love of truth, and his power to rise superior to the meaner inclinations of man.

But in addition to this psychological penetration or insight, Kalidas discloses, unlike Shakspere, real tragedy. Throughout the range of Kalidasan drama the interest of the plot is never made to lie in the Blood-and-Terror element. Indeed battles have been touched upon, but that is only in passing and not on the stage, and in spite of the avoidance of this repulsive element, he gives us real tragedy which relies for its strength on a forceful display of mental agonies and conflict; or on an appeal to the homely passions of domestic life. Does the Court-Scene in the Sakuntala not evoke tragic feelings? Do not the mental miseries of Dushyanta possess tragic interest? In Kalidas, the various lines of the drama do not converge towards murder and death. His plays always have a blissful ending, though the reader is made to feel a whole gamut of experiences so splendidly and so harmoniously blended that no note produces any jarring sensation.

As we have small space at our command we will glance at one point more, and that is the female personae of his dramas. His undoubted dramas as at present known are three: Sakuntala; Vicramorvasiya; and Malvikagnimitra. Of these three, the former two are dramas in which heroines are of superhuman origin.

Naturally then there is the greatest difficulty of painting them. In the first place, for us, men, it is very difficult to get a thorough insight into the working of the female heart. Her fastidiousness and her shyness, her boldness and her timidity, her sweetness of speech and cruelty of heart,—these are

facts that baffle all attempt at analysis. In fact to all good dramatists woman has presented herself as an unsolvable enigma. This is the case of ordinary women we meet with in life; what to say of woman divine? It was possible to paint them *either* as divine *or* as human; but if they are to be portrayed as divine they would lose all human sympathy; were he to describe them as human, they would have lost all interest being shorn of their divinity. Thus whereas Shakspere had to paint merely human females, Kalidas had to *humanise* divine females; he had not only to preserve their divine character but to so temper them with other elements, that they could appear to readers as sufficiently human beings whom they would love, and yet so sufficiently divine as to evoke a sense of respect from them.

So too he had to paint his heroes in such a way that they should merit the love of such beings. He had therefore to paint his heroines sufficiently human and his heroes sufficiently divine. He has wonderfully achieved this. The reader does not choose to stop to analyse his feelings as he goes through the dramas; yet the feeling is there, however subconscious, of the extreme suitability of the hero to the heroine.

This is a brief attempt to determine the comparative values of Shakspere and Kalidas; and one can easily see from it that the value of Kalidas is the greater.

POLITICAL ECONOMY.

By 'Workman'.

We hear a good deal about education being a good thing without any qualification in regard to the uses and work to which it is to be put.

For the highest purposes in the work sphere of action it is generally thought that the education should be of the highest class. It takes years, and much expense for the maintenance of the Student, before he can bring his book knowledge into practical use. Only those whose families can afford expense of this class of education are likely to get it. As in all work and business, competition to join in it is successful if it leads to superior knowledge, and the knack of using it for the public good.

The public recognising ability and moral worth chooses the best of the educated competitors to direct its workers. It takes only a few directors to direct masses who naturally are led in ignorance of the world forces acting for and against them in the political atmosphere. Such knowledge ,from its very nature could only be acquired through the organisation afforded by Governments, by which the wisdom of peoples the outcome of their experience is focussed on a centre and turned to public use after being digested by the higest class experts in conducting the Domestic and foreign policy.

It is very evident that the education that fits the mass of workers for Domestic production and distribution of the daily bread the first essential in political economy—is not sufficient for the conduct of Government, or any of the higher class business of a country, where competition either for survival or Economic Development is in active operation against other countries, and the best expert knowledge is being used to supply world markets.

But if this is true on one hand it is equally true that Mass education does not require to be on the scale, or at the expense, of high class University Education.

Further, it is proved by any amount of world-experience that it is neither necessary or practicable to educate every individual upto the standard of Statesmen, or desirable the attempt should be made by Stump orators; particularly in periods of unrest, which they are prone themselves to create, by their claims to Omniscience!

Which is better; to allow a free run to such persons with the risk of breaches of law and the peace, or to suppress them, and preserve lives? Their operations are covertly directed to raise masses on points at issue they do not understand, and to throw odium on authorities. Where is the economy in this sort of political activity, or any sensible application of high class education?

Again, if it is absurd that the functions of Government in a State should be allowed to lapse into unauthorised channels through irresponsbie leading of masses, how much more absurd must it be for organised but unauthorised attack to be permitted!

And finally, when an aggressive Combine of States like that of Germany deliberately makes the meddling a cardinal point in its economic policy, openly and secretly threatening the world with surprize attacks, what are we to think of the individuals, who ignorantly invite the attacks simultaneously from within and without by their gratituous assumption of leading powers, for which the government is alone responsible to the State!

If the above general proposition be applied to India, let us see where the wisdom acquired of high class education comes in that proposes to raise masses against their governments on the issue of the respective value of Materialism and Spiritualism in the world's work and government.

The Hindu Code as revealed to us in Kautilya's Arthasastra, dating back to the time of Alexander is not only spiritual but also a material instruction in the duties of all concerned in the work of a State, grouped under the Priesthood representing the highest spiritualism; the Military Caste furnishing the Kingly offices; the Traders, or distributors of supplies; and the cultivators the producers from the Soil.

It will be seen that Government, then as now, is not solely a matter of spiritualism, but needed minute and well defined duties and responsibilities, sanctioned by the King and his Ministers, for organising the work of the State.

This valuable book a translation from the Sanscrit by Mr. R. Shamasastry, is open to all scholars, having been printed at the Bangalore Government Press in 1915.

Spiritualism and Materialism are not powers solely vested in Indian Castes, but are World-Powers, possessed direct from the creator. But the forms under which they present themselves to the world are those given them by different teachers the outcome of times and occasions, and used as the pivot of Government of masses.

Accident to the Civil Organisation leads to the need for military control from the Supreme Centre of authority.

If the common sense use of the Military for this purpose is recognised, the Priestly Castes of all denominations will not complicate matters by destroying the efficiency of the military machine, raising discussions over Dogmas or Ritual when trouble occurs especially when world complications outside the State have arisen, over which there is need to have control established, which enemies try to prevent.

Trade and commerce are world-powers; only shared in, but not controlled by any State, in regard to that outside its territory. The failure of the attempts to organise world trade under a system of United Insurance against militarism, and its admission in Economic competitions, has always been the origin of most wars. The present war is the effort to stop that, and establish World Law, and effective universal protection.

If the Scientists of the four great castes in India are allowed to understand this, the position of India in world political economy will be appreciated, and needs no advertisement to the humble producers from the soil, whom it is the object of the British Government and the entente Powers to protect everywhere.

The Arthasastra shows that from the most ancient times governments have been obliged to have an Intelligence Department regularly organised, to circumvent the machinations of secrect associations.

The constitution and powers of such Departments if publicly specified are a powerful Education to the masses. Is it wiser that secret or injudicious action should be taken in imitation of the methods of the Secret Societies? Hardly! It is to the interest of the Public that its agents should be openly supported against the evil doers, and that their works of Darkness should be brought to Light, by even the friends and relations. No one has anything to fear from a government based on Love and Justice to the workers.

TOPICS FROM PERIODICALS.

A NOTE ON THE HISTORY AND ANTIQUITIES OF BISHNUPUR.

The late Babu Balindranath Singh of Indasa, scion of the Raj family and a finished scholar, enumerates the following causes of the decay and downfall of the Bishnupur Raj: (1) The Maratha raids. (2) the famine of 1770, (3) the imposition of a crushing land-tax by the British Government, (4) family dissensions. These are the immediate causes of dissolution, but the following are, according to him, the indirect causes which hastened the catastrophe: (5) the adoption of the Vaishnav cult and its corollary, (6) the construction of costly temples, putting a heavy strain on the financial resources of the kingdom. He observes: "The adoption of the Vaishnavite creed, though it marked a brilliant epoch in the history of Mallabhumi, did not fail to exercise an enervating influence upon the royal followers. Of all religions, the Vaishnavite creed is the most incompatible with sword and sceptre, pageantry and pride, bloody strife and fierce justice. There were indeed monarchs great in arms and in piety. But before long symptoms of imbecility which could be attributed only to a religious frame of mind made themselves manifest." He attempts to prove the truth of this observation by citing instances from the royal family of Bishnupur after their conversion to Vaishnavism.

This short account of the Bishnupur Raj may be fittingly brought to a close by one or two extracts from the accounts of Abbe Raynal and Governor Holwell, but it is fair to add that Mr. Grant, in his *Analysis of the Finances of Bengal,* written in 1787, doubted "the existence of a state which seemed to realise the fable of the golden age."

The city was strongly fortified by a long connected line of curtains and bastions, measuring seven miles in length, with small circular ravelins connecting many of the curtains. Within this outer line of fortifications lies the citadel, and within it again, the Raja's residence, an insignificant pixe of brick buildings, surrounded by majestic ruins.

According to Dr. Bloch, the temples are the most complete set of specimens of the peculiar Bengali style of temple architecture. The temple consists of a square building with a covered roof, with one tower rising in the centre, either alone or surrounded by other smaller corner towers. According to their number, the temple is called *pancharatna, navaratna* (five-towered, nine-towered), &c. The temples face the south, and are decorated on the front with carved brick panels, and the other walls are also similarly decorated in some cases. There are open galleries around, and inside the temples is the sanctuary with the altar of the god. Stairs lead up to the towers of the roof. Four distinct types may be distinguished. The first has a single square tower and is represented by the Malleswar temple. The second has a single tower resting on a square building with the curved Bengali roof; the best examples of this type in brick are Madan Mohan, and in laterite Lalji and Radha Shyam. Of the *pancharatna* type, with five-towers on the same building, the best example in brick is the Shyam Rai temple, and in laterite the Madan Gopal temple. The fourth type is the Jor Bangla (Double Bungalow) type, so named because two

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THE FRUIT SEASON.

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buildings shaped like Bengali huts are joined together, surmounted by a small tower. A fine bird's-eye-view of the park-like scenery around, with the lakes and the river Dwarakeswar in the distance, may be had from the roof of this temple. The Shyam Rai is perhaps the oldest specimen of the *pancharatna* type that exists in Bengal. Nowhere outside Bengal has this style of temple architecture been found, and owing to the late date of all the existing specimens, it is difficult to decide whether it existed at all in pre-Muhammadan times. The Shyam Rai and the Jor Bangla have also the finest specimens of carved titles, the walls being richly covered with carvings in brick. Some of the floral designs on the southern front of the temples are exceedingly beautiful, and in the group of temples on the south of the Lal Bandh a few specimens of the Gandhar style of sculpture are to be met with. The Rash Mancha, outside the fort, consists of a square chamber surrounded on each side by three galleries with arched openings and covered by a large pyramidical roof. The tradition is that all the local deities used to be brought here for the celebration of the Rash carnival of the Vaishnavs. There are, or were, Bhog-mandirs or kitchens attached to all the temples where food for the deity was cooked and distributed among all the Brahmins of the town.

The carvings represent religious scenes taken from the Ramayana and the Mahabharata, *e g.*, episodes from the life of Rama and Krishna and of the eight other Avatars or incarnations of Vishnu, and there are also hunting and wrestling scenes, royal and religious processions, Vâishnav *Sankirtan* parties, warriors, ascetics, woman dancing and playing on various musical instruments, Krishna and Radha sailing on pleasureboats, and all the varied incidents of the social life, sometimes gay, sometimes warlike, more often religious, of a Royal Court in the forestclad outskirts of mediæval Bengal. Animal life in various life-like poses has been well represented in these carvings—elephants and horses gaily caparisoned, bulls, tigers, monkeys, wild boars, duck, etc. There are animated scenes portraying animal fights. Chariots drawn by horses and bulls are met with here and there. Battle scenes are not forgotten, and the peculiar armour and weapons used by the soldiers and the trappings of the horses and elephants may be studied on these carved temple walls. The dress worn by men and women, and a variety of other facts of sociological interest, too numerous to mention, will be noted by the observant visitor.

The fort is surrounded by a high earthen wall and has a broad moat round it. The approach is through a fine large gateway built of laterite, with arrowslits on either side of the entrance for archers or riflemen. There are a few pieces of cannon lying on the high rampart just outside the front gate, the muzzle of one being shaped like a tiger's head. They are of wrought iron, about five feet long and varying in thickness from six inches at the muzzle to a foot at the breach. But the most remarkable piece of iron ordnance is cannon named Dalamardan, popularly called Dalmadal, lying half buried by the side of the Lalbandh lake. It is apparently made of sixty-three hoops or short cylinders of wrought iron welded together, and overlying another cylinder, also of wrought iron, the whole being well welded and worked together. Though exposed to all weathers, it is still free from rust, and has a black polished surface. Its extreme length is 12 feet 5¼ inches, the diameter of the bore being 11½ inches at the muzzle, and 11¼ inches throughout the remainder of its length. It is the same cannon which, tradition relates, was fired by the god Madan Mohan when Bhaskar Pandit attacked Bishnupur at the head of the Marathas. There is a Persian inscription, which has been variously interpreted to mean one lakh or three lakhs, which may be taken to stand for either the cost of the cannon, or its murderous capacity.

Some of the Bandhs or picturesque lakes of which seven can be traced, have now silted up, either wholly or in part. They were made by taking advantage of the natural hollows, and building embankments across them to confine the surface drainage. They served to furnish the city and the fort (on one of the walls of which there is a well-preserved square brick built reservoir for the storage of water) with a never-failing supply of good fresh water, and also helped to flood the moats round the fort, adding greatly to the strength of the place. The gardens and pleasure grounds of the Rajas were laid out along the Lal Bandh.

It only remains to add that many of the temples at Bishnupur, including those that are most famous, as well as the Shandeswar temple previously mentioned, have been preserved by the Government under the Ancient Monuments Preservation Act of Lord Curzon,—a piece of legislative enactment which constitutes one of his best titles to fame.

A pall of darkness has now fallen over the city and its ruins, and

"——far and wide
Temple and tower went down, nor left a site;
Chaos of ruins! who shall trace the void,
O'er the dim fragments cast a lunar light,
And say, 'Here was, or is,' where all is doubly night?
The double night of ages, and of her,
Nights' daughter, Ignorance, hath wrapt and wrap
All around us———"

but under the influence of the modern times this dense veil of ignorance is once more being lifted and the prosperity which left the city with the downfall of the Raj is again showing signs of return. The Railway has connected the town with the capital of the province and the centres of civilisation, and the arts and industries are slowly reviving, and we may be permitted to conclude with the hope that more spacious days are in store for the people of Bishnupur in common with every other part of the province.

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The last member and representative of the Bishnupur Raj, Kumar Ramchandra Singh, who used to study in the Bankura School with the help of a pension from the British Government, has breathed his last from an attack of influenza, on 25th February last at an age of 17 only. With his death thus ended the line of the Bishnupur Raj family.

Modern Review.

SELECTION.

APPLE CULTURE IN VICTORIA.

Good results have been obtained from crude petroleum emlusion, 1 in 8 and 1 in 10, against apple bark scale, wooly aphis, and red spider, and being much cheaper than red oil, it is a popular spray for this purpose. The freedom with which the emulsified condition of the oil is formed and maintained also assists in popularizing this spray. Its effectiveness against San Jose scale, however, is hardly comparable with that of good red spraying oil.

Although lime-sulphur is essentially a fungicide its effectiveness in destroying red mite, aphis, and scale insects is favourably spoken of by persons who have used it, but the writer's experience is that oil sprays are much better. At the same time, Mr. G. M. Fletcher, Orchard Supervisor, in charge of the Goulburn Valley district, reports that satisfactory results followed the treatment of San Jose scale with lime-sulphur during the last spraying season.

HYDROCYANIC GAS TREATMENT OF SCALE INSECTS.

When the eradication of San Jose scale or other like pest from an orchard or from a district is being comtemplated, it should be recognised that hydrocyanic acid gas is the most effective and reliable agent at present known by which this object may be achieved. This gas being generated from sulphuric acid, cyanide of potassium, and water, is most destructive to insects within the range of its influence.

Fumigation as a means of destroying citrus pests has been fairly extensively employed, but the gas treatment of those infesting deciduous trees is limited. The tree to be fumigated is enclosed in a tent or sheet made of strong unbleached calico or other suitable material. Then the approximate cubical content of the tent, which is usually irregular in shape, is found by multiplying its mean height by the square of its mean diameter. When fumigating a number of trees of one variety, the same age, and growing under similar conditions, it is only necessary to take the measurements of one and adopt the cubical content calculated as described as a standard, for under the system of modern pruning the trees will be uniform in size and shape. When the covering is put over the tree, earth should be placed on the bottom edge of the tent material, so as to prevent the escape of gas during the process of fumigation.

The amounts and proportions of gas producing chemicals required for any given space may vary somewhat, but these can be regulated according to circumstances. One fluid ounce of sulphuric acid, 3 fluid ounces of water, and 1 ounce of cyanide or cyanide of potassium may, however, be regarded at a fair approximation of the quantities necessary to sufficiently pollute each 150 cubic feet of air space and destroy scale insects within a period of 45 minutes. A glazed earthenware vessel is used in which to generate the gas. The water is first placed in this, then the sulphuric acid is poured in and the vessel placed under the tent. A small opening is provided under the tent through which the hand is admitted, and the cyanide is carefully dropped into the acid and water solution. Gas generation quickly follows, and after a period of about 45 minutes the tent may be removed to the next tree to be treated.

The results of the action of the gas on the insects may be determined in about seven days after its application. If the scales be violently disarranged numerous mummified recumbent forms will be revealed; if eggs be present, they will have become discoloured and shrivelled.

Mr. A. A. Hammond, Orchard Supervisor, in charge of the Doncaster district, in his article on "Fumigation for the Destruction of Scale Insects," gives interesting details, including fumigation tables, &c.

Mr. S. A. Cock, Orchard Supervisor, in charge of the Bendigo and Northern district, in his "Citrus Victoria," deals with hydrocyanic gas fumigation and also gives dosage, tables, &c.

The articles mentioned are written mostly in connexion with citrus fumigation, but the main principles governing this are similar to those involved in the like treatment of deciduous trees.

APPLE BARK SCALE (*Mytilaspis pomurum.*)

These small mussel-shaped scales so much resemble the bark to which they attach themselves that, except when present in great numbers, they are difficult to detect. This pest, which is confined mostly to the cooler districts of the State, like the San Jose scale, was probably introduced into this country on nursery trees. If spraying treatment be neglected, the insects quickly increase in numbers, and become a menace. This is evinced by the multiplications of scales, which in winter contain great numbers of eggs. The young hatch out in spring and crawl over the bark until they find suitable parts on which to settle. Then they commence sucking the juice of the tree, and construct their protecting scales. The fruit is frequently made the host of many, resulting from later incubation.

While in the egg stage is also the best time to begin operations against this pest, and by the use of crude petroleum emulsion 1 in 8, or red oil 1 in 15, it may be quickly subdued. The eggs are produced under the female scales during autumn, therefore they should be sprayed as soon as the leaves drop, and again during winter if necessary. When dealing with scale insects, the need for a second or subsequent spray may be determined by ascertaining the condition of the treated insects or eggs, as the case may be. An ordinary pocket lens is employed in the examination, and generally speaking, when the eggs present a dry, shrivelled appearance, and the scales are easily detached from the bark, the spray has been effective. The contents, whether insects or eggs, of the scales on which the spray is effective will normal weather conditions prevailing, have dried up in about fourteen days. Then the effectiveness of the spraying ordeal may be calculated on the amount of moisture appearing on the surface of a given area of scale-infested bark after the blade of a pocket knife has been carefully pressed over it.

Journal of Agriculture.

(*To be continued.*)

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NOTICE.

It is hereby notified that one P. G. Sundresa Sastrial one of the Directors of the National Emporium Trichinopoly has applied to the District Court of Trichinopoly in O. P. No. 29 of 1919 for winding up the said firm. The petition is posted to 2nd May 1919 for hearing objections if any.

29—4—1919, Trichinopoly. S. KRISHNASWAMY AYENGAR *Vakil for Petitioner.*

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